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NO. 15.

### PRAIRIE-FIRE.

IN the picture before us we have one of those exciting scenes which were quite common in the early settlement of those Western States which abound with large prairies—a prairie fire.

The first settlers of the western prairies did not have fine

neighbor, that he might have plenty of room for his stock, and especially for his hogs, which were raised in large numbers, and fattened for St. Louis, New Orleans and other markets.

The man and woman on the horse, having no carriage, have been abroad, probably visiting their neighbors, as you



carriages to ride in, but moved into the country with large pontoon wagons. They did not generally settle in towns and villages as the Latter-day Saints do, but each man usually took up a quarter section of land, about half prairie and half timber land, from three to twelve miles from his nearest

see them. Before their return some person has set fire to the dry, tall prairie grass, or it may have originated from a camp fire.

There is a fine breeze of wind, such as sailors would hail with delight, but it is an unwelcome visitor to this man and



woman. The fire started in the distance, but the wind, which comes quartering to their backs, has already driven the flames past them, only a short distance to their left, and they are in momentary danger of being suffocated with the dense smoke, and burned to death. But the man is whipping his horse with all his might, and they have almost reached the woods where, if they succeed, they will be out of danger. I hope and believe they will, for the poor horse is doing his best, and seems as anxious to escape the fate of being burned as the riders do.

Fires still break out occasionally in the Western States, and do great damage, but they are not near so frequent as formerly. In those early times there were no matches, but people had to strike fire with a flint and steel, letting the sparks light a piece of spunk, a kind of rotten wood, or have a little powder on a piece of cotton cloth, or sometimes put them into a gun and shoot the wad out and kindle a fire from it. In this way people who were threatened by the approach of a prairie fire would sometimes start a fire to meet the other and thus escape unharmed. This is called back firing. But sometimes people would be caught without a flint or steel, or jackknife, which some carried instead of a steel for the purpose of striking fire. In that case their only chance for escape was by flight; and any person who has watched the rapidity with which a prairie fire travels can imagine how slight their chances would be.

Sometimes wild animals such as deer, bear, antelope, catamount, and even buffalo, would be caught in these fires. I have heard of cases where all would run, pellmell into a pond of water. together, the more ferocious fighting until the burning of the tall cane grass would end their career.

One of the most sublime scenes the writer ever witnessed was a prairie fire at night. To see sheets of flame several miles long and many feet high, with a gentle breeze (which the fire will always create, no matter how still the atmosphere was before) and the smoke forming a brilliant red cloud above, is one of the grandest scenes ever witnessed. Then to see the long liquid flame before a strong breeze, traveling perhaps at the rate of a mile in one or two minutes, with dangerous forebodings, beggars description.

People who built their houses in the prairie usually plowed a few furrows around them, and then burned a strip as soon as the grass would burn a little in the early fall, and thus saved their houses, hay etc., from destruction.

D. T.

## TRUTHFULNESS.

BY W. J.

SOLOMON says, "A false witness shall perish." The Lord said through Moses, "Thou shalt not bear false witness against thy neighbor." This is one of the most important commands in the decalogue.

The Lord loves a truthful person; but can He love the liar? "He that loveth and maketh a lie," and will not repent, will find himself shut out from the presence and glory of God and the Lamb.

The truthful man dislikes untruthfulness in his fellow; and even the wicked often admire truthfulness in others, although they may not practice it themselves.

I once read an anecdote illustrative of this, which is worthy of perusal and reflection; therefore, I insert the substance of it for the benefit of the young.

There once lived in Poland a good man by the name of John Kane. It was his rule, always, to suffer wrong rather than do wrong to others.

One night, while riding through a dark wood, he suddenly found himself at the mercy of a band of robbers, who demanded his money and other valuable articles about his person. He promised them all, dismounted, and handed them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and a prayer book with silver clasps. He was sternly asked by the robber chief if that was all—if he had given all his money, to which he replied affirmatively, and they let him go.

He proceeded on his way, was soon out of sight, and felt glad that he had escaped without personal injury. But immediately it occurred to him that he had some gold pieces in the hem of his robe, which he had entirely forgotten when asked if he had given up all his money.

At first he considered this fortunate, as it would be sufficient to pay his expenses to home and friends. But his conscience admonished him not to lie, and he had no rest.

Now some would argue that a promise made to thieves under such circumstances need not be kept. But he did not stop to reason. He immediately went back to the robbers, acknowledged that fear confused him, that he did not tell them the whole truth, asked their pardon, and offered them the gold pieces.

To his great surprise not one of the robbers would take them. A very strange feeling was at work in their hearts. "Thou shalt not steal!" said a voice within them, and they were all deeply affected. Then, as if all were moved by a common impulse, one handed him his purse, another his ring, another his book of prayer, and another led up his horse and assisted him to remount.

Then all the robbers, as if ashamed of intending to harm so good a man, went up and asked his blessing, which he gave with a devout feeling, and then rode on his way, thanking God for such a strange escape, and wondering at the mixture of good and evil in the human heart.

This was published as a true incident, and we have no evidence to the contrary. It certainly is an extreme case. Few would have done as John Kane did. But it happened to be the best course for him to pursue in that particular instance, for by telling the whole truth he lost nothing, and was, perhaps, instrumental in making an impression upon those robbers which would induce repentance and better lives; whereas, if he had not taken that course, he would not have made any good impression, and would have lost the property he first handed to them.

It is a great pleasure to parents to know that their children always tell them the truth; but how mortifying to them to know that they can seldom depend upon anything they say! And how must the children feel when they know that their parents and others doubt their statements, and cannot receive them till they are supported by better evidence!

The son or daughter should always tell father or mother the unsullied, simple truth, and become reliable and be relied upon, and establish a reputation for veracity which will last forever. They should remember that the legal oath to tell "the truth, the whole truth, and nothing but the truth," should always be observed, as the spirit of truth dictates.

Speak the truth, shame the devil (if you can), gratify your parents, happily yourselves, gain the favor and confidence of the good and true on earth, and secure the approval of the hosts of heaven above.

Thus shall you escape much sorrow in mortality, and create for yourselves a strong claim on the Eternal Father for immortality in His celestial mansions.

"While youthful, be truthful, let truth your motto be;  
From the stain of untruth, let your whole life be free."

## LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,  
June 22, 1881.

MY DEAR YOUNG FRIENDS:—

I am now going to try to clear off my epistolary indebtedness, and respond to all these letters lying right and left of me. Though silent I have not forgotten any of the young authors, and rejoice whenever I think of them. Some letters I have been in receipt of some time, but had to wait time and place.

BERNELLA E. SNOW.—The name is pretty and chaste, and must ever bring up agreeable associations. Your note is neat and well written, and the spirit of it is an honor to a young Latter-day Saint. I am glad that you have read our correspondence in the INSTRUCTOR, as that makes us acquainted; and also that you are one of the Y. L. M. I. A., as well as of the P. A., and that you enjoy Sunday school and meetings, for this tells me that you have the spirit of the latter-day work. Let me entreat you always to respond when called upon, or when your name is down on the programme, for by this you will find that your mind will become fruitful, and you will be surprised how ideas will spring up in it, and language be given you in which to clothe them; and the occupation will become delightful to you. You are so good as to ask me to correct your letter; but I really do not see that any correction is necessary. Endeavor to say much in a few words, and continue to write to me, and ask questions, that we may "call out" each other.

ELIJAH W. CLAYTON.—When I look at the date of your letter, I feel ashamed of my negligence, but please remember the new arrangement was the cause, for I make a point of always answering a letter quickly, as this is good manners, as well as right feeling. Your writing is excellent and the subject matter is good. I am glad you feel that the principles taught in our correspondence are true. I know they are: also that you hail with pleasure the *Contributor*, which you say is doing a great deal of good. Yes, I quite agree with you. It is a book for *advanced* minds, and the principles of it are pure, and of an exalting character, and it probably has a wide circulation, which it richly deserves. You tell me you like to see your name on the programme of the Y. M. M. I. A., and you rise in my estimation when you say it, for we are not sent to be drones in the hive of Deseret, but working bees, that in days to come we may bring forth our "jars of honey from Mount Hybla." I am also glad that you have discovered that you can do nothing well without the Spirit of God and daily prayers to Him. Never forget that, and you will then find you will not be "wanting." You do right to say you want a testimony for yourself and not from another—though sometimes the testimony of the wise and experienced is a great assistance to us. I like the style of the reading you mention as occupying some of your time. Josephus would be a very desirable work for you to read if you can get it. Read it with close attention, and keep a manuscript book and pencil by you when you read, and extract anything that especially impresses you; it will be of use to you as a reference in days to

come; and when you get through that, I will name another for you to read; but that will take you some time. Histories of nations and Church works of course you read. I feel I must give you no more room now, but another time will resume. Continue to write to me.

MARILLA DALLY.—You thank me so sweetly for my "criticisms" that I know at once you have a candid, honest mind, open to conviction, and by that you will arrive at truth, and become a wise and intelligent woman. All noble natures are open to correction, when it is given by a wise and judicious friend. I am glad you enjoy the INSTRUCTOR, for, as you justly observe, it is good for young and old. Read and study the Book of Mormon; the more you read it, the better you will understand and like it. Read history and biography; they are good. You say you shall anxiously look for my next letter: I fear you will be tired of waiting. I thank you for your prayers in my behalf; I also will remember you. God bless you and deliver you from evil continually.

CHARLES WEST.—I am glad that you have conquered your timidity and started out to join our correspondence. Your thoughts and desires regarding the rising generation are good and praiseworthy. Your remarks on L'hi's vision in the Book of Mormon are excellent. You seem to have read it with the spirit and with the understanding. We require strong moral courage, that we may keep hold of "the rod of iron," especially the young and the inexperienced. You have got right ideas on the subject. Hold them fast, for you will find them as the polar star to the shipwrecked mariner! Endeavor to cultivate your mind in every way; and then you will be able to say with thankfulness: "My mind, to me, a kingdom is." Good-bye for this time; more hereafter.

WILLIAM BAILEY MAXWELL AND HENRY CROFT.—As your letters are united on one sheet, I will not break the union, for "unity is strength." Your letters are very good, and the writing pretty; but, oh! oh! little throughout the letters! Ever remember the personal pronoun is always a capital! You say your age is twelve years. When I think of that I ask myself: Did they dictate those letters themselves? If so, dear boys, it is a credit to you, for the ideas, and the way in which they are expressed, are excellent. When you see those boys you speak of taking tobacco, mildly advise them to leave it off before it injures their health. You say that our young folks have great privileges and opportunities that your parents had not. Indeed that is true; and hence, how great is their condemnation if they abuse them. Carry out all you have expressed in your letters, and God will bless and prosper you, and you will become great and good men in the kingdom of God.

EUGENE.—Please next time give me your full name. Your writing to me needed no apology, as all are free to write. You say it is impossible for your mind to be dormant. I think then you have the right sort of mind, for we were sent to be laborers in the vineyard of the Lord: some in one part and some in another. You seem to delight in poetry, and I love it too. When you attempt to write it, do not be satisfied with mere *jingle*, but attempt the *higher* style. You judge rightly that "we should begin early in the spring-time of life." The mind, like a piece of land, requires to be cultivated and prepared before seed is cast into it, or the productions will be wild and crude, and have neither usefulness nor beauty, and will be cast aside, unnoticed and unread. This is an age of mental grandeur, and if we attempt to write it should be for some sort of receptacle above the waste-basket. Write again, and thanks for good wishes.



A. W. REYNOLDS—Last, but certainly not least. Your last note was brief. You say the INSTRUCTOR comes to hand with no correspondence with the girls and boys. By this time you know the reason; but write—it has only taken another phase, and we are again in working order, awaiting inspirational material. In this please assist

Your friend,

HANNAH T. KING.

## JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 146).

GENEVA being at this time under the control of the Duke of Savoy, was compelled, contrary to the inclination of the majority of the inhabitants, to remain for a time under the yoke of Catholicism.

This condition of affairs did not, however, last long, for Francis Bonivard, being of noble birth, and having by his great talents gained considerable power, was appointed to the priorship of a monastery, situated in the suburbs of Geneva. And he had no sooner entered upon the discharge of his duties in the new office, than he commenced to concoct plans for the introduction of reform and liberty in this city.

This conduct rendered him obnoxious to the nobles of the land, and even many of his own relatives turned their backs upon him. This, however, merely had a tendency to strengthen him in his resolution of restoring freedom, and neither the flattery and threats of his enemies nor the entreaties of his friends could make him abandon the long-cherished project. The indomitable will and the great devotion which were manifested in all his actions, caused fear in the hearts of enemies and respect, coupled with love, in the minds of friends.

Fearless in his exertions to uphold the right, he would many times place himself in a perilous position to save a fellow-man. On one occasion a poor citizen had been tortured on account of his belief, and the sentence of death, pronounced upon him by the bi-hop, was about to be put in execution, when Bonivard, coming suddenly on the scene, effected the release of the trembling culprit; and, when speaking of the event afterwards, he remarked, "I felt such indignation that I feared neither duke nor bi-hop, and God gave me such good fortune and power at that time that they could not hurt me."

Such a personage was naturally to be feared by enemies and respected by friends, and his influence was not only felt in Geneva but also throughout the Swiss cantons, with which he sought to form an alliance for his beloved city. This desire, having been made known to the Duke of Savoy, greatly enraged him, and he, therefore, determined on visiting Geneva and endeavoring to effect the capture of this persevering and energetic individual. But Bonivard, learning of his intended visit, thought it prudent to retire for a while, and, consequently, disguised himself as a monk and set out for the territory of the cantons, in the company of two false friends as guides, who, on the way, extorted from him by threats the cession of his monastery, and then delivered him to the duke who imprisoned him for two years.

After his release he obtained some of his possessions again and endeavored, by attacks on unprotected parts of the enemy's dominions, to regain property equal to the amount which he formerly had. For the accomplishment of this end, he fought and labored with unremitting diligence, and, although he did not succeed in gaining all his former wealth, still, by his zeal he promoted the cause of reform and freedom in Geneva.

This noted man very shortly again fell into the hands of his adversaries, being betrayed and deserted by those with whom he was traveling and whom he supposed were his friends. This time he was imprisoned in the castle of Chillon, where, for two years, he was treated with much consideration and kindness by the governor; but after this period of time he was, by order of the prince, or ruler of Savoy, thrust again into the same dungeon, where he remained four years.

During this time the aspect of affairs without the castle had changed considerably. The Genevese, being assisted by the Bernese, dispersed the force of the Duke of Savoy, and then turned their attention to the liberation of their much loved and revered Bonivard, and to the capture of the castle where he was confined. After a two days' siege and bombardment the garrison surrendered, and when the soldiers rushed in to release the suffering captive, his first question was, "Is my city free?"

Geneva was not backward in recompensing him whom they looked upon as one of their leaders and a staunch patriot; he was admitted to the highest circles of society; the greatest civic honors were conferred upon him, and a fine house, together with a pension of two hundred gold crowns, were presented to him. The fair sex seemed delighted in paying him honors, and he was married no less than four times during his life without having been blest with children. All his wants were supplied and he ended his days in peace; and to this day he is revered by the Genevese as a martyr to their liberty.

The castle of Chillon has changed hands a number of times since the occurrence of the events just related, and in the year 1652, when under the control of Bern, a man and two women were burnt alive in this place, upon the charge of witchcraft, and because it was supposed that "marks of Satan" had been discovered in their dwellings.

In 1803, the *Pays de Vaud* was raised to the rank of 19th Canton of Switzerland, and this castle was then converted into an artillery arsenal and a place for the detention of criminals, for which it has ever since been used, and, although time is beginning to show its marks upon the old structure, it still remains the most interesting, historical monument on the shore of Lake Leman.

After taking my departure from Chillon, I wandered for a short time along the shore of the lake, admiring the wonderful and beautiful works of nature, with which this country is so bountifully supplied; and, upon arriving in the village, I found a boat in readiness to convey me across the lake to a place where I could take the cars for Bern. On my way to this latter city, however, I called at Chaux de Fonds and St. Imier, two large villages noted for their manufacture of watches. The greater part of the population here is engaged in this business and the manufactured articles are exported to all parts of the civilized world.

It caused me great astonishment to visit the factories and see the amount of trouble and work required and the variety of machines used in the making of a watch. I was told that before a watch is finished it must pass through

the hands of one hundred and fifty persons, each of whom has a certain piece of work to perform thereon. There are very few workmen who understand all the parts of a watch, how to take it apart and put it together again, but each one understands his part very well, and thus all working together complete the whole.

Were it not for this business the inhabitants of this part of the country would suffer considerably, as the facilities for other kinds of work are not at all favorable. In this district, however, debauchery goes hand in hand with industry. During five days of the week everything is rush, hurry and bustle, and the work progresses with amazing rapidity; but on Sunday everything must give place to drinking and dancing, and the whole of Monday is used in recuperating from the effects of the previous day's folly and sin.

(To be Continued.)

## VISIT TO NAUVOO.

BY ELI A. FOLLAND.

THE 4th of July generally brings railroad fare down within the reach of the poor, and, as I happen to be among that class, I embraced the opportunity offered by the Chicago and Burlington Railroad, of half fare over all their roads, on the morning of our nation's birthday.

Having had some curiosity to visit Nauvoo, and see the site of the once beautiful city of the Saints, and hearing that that city was going to celebrate, Elder Bradford and I started for Montrose, which place also has some relics of early "Mormon" history.

From Montrose we crossed the river to Nauvoo, landing on its shores about 9 a.m., a few rods west of the site where the Nauvoo House stands.

Not seeing any signs of a city, we enquired where it was, and learned that it stood on the elevation above the flat, to the north-east, where the Temple once stood. Going in an easterly direction we came to the main street, running north and south, along which we traveled six or eight blocks north, then due east one block, and found the city decorated in fine style, Temple block being the centre of attraction.

The Nauvoo post office and drug store is a neat building, erected for a school-house by some French people, from rock which once formed part of the walls of the Temple. From this building to a dry goods store, a two-storey brick building, a rope was stretched, covered with flags and evergreens and in, the centre were suspended the pictures of Presidents Washington and Garfield. Similar decorations were also hung in other parts of the city.

We heard the notes of music, and soon saw approaching a procession, wending its way to a grove, situated one mile distant.

Being invited to a ride to the grove we accepted, and found that, for location and beauty of landscape, affording a view of Mississippi River, on whose banks it is located, I never saw its equal.

The grounds were well supplied with beer and refreshment stands, arranged to surround the grand stand, which faced the north. From this latter stand the speeches were made and the singing was done. The only inscription or decoration that it bore was a large card, hung by a ribbon over the centre, inscribed: "Religious Melody."

About 10:40 a.m., the people were called to order by the chairman, who then read the programme of the day, which was as follows:

Salute—One Gun;

Music by Wright's Band, "Pull for the Shore;"

National Anthem, by Nauvoo Glee Club;

Prayer by Pastor of Fort Madison (composed for occasion);

Music by Nauvoo Brass Band;

Reading of Declaration of Independence, by Prof. A. G. Mills;

Oration by J. F. Miller, Sen., of Keokuk;

Lunch.

Mr. J. F. Miller spoke at some length on the privileges of American citizens; and, by request, so he said, spoke on the early history of Nauvoo. He related some incidents of "Mormon" history. This part of his speech was the only part which aroused the mirthfulness of his hearers, and reminded them of the fact that "Mormons" had once lived in that city and played a prominent part in its history. Speaking of the aspect of the country when the "Mormon" Temple was in course of erection, he said he remembered being present when the corner stone of that building was being laid, and heard Sidney Rigdon speak on that occasion. He further said: "I am a living witness, and perhaps the only one in this country who has been summoned to appear at the bar of God; but such is the case. The old Patriarch, Father John Smith, summoned me as witness to the old Mormon treaty of peace, between the Mormon Church and Kilburn. You know the old Mormon war across the way, where they fought each other till the Mormons began to get the best of it, and Kilburn thought it wise to make peace. Both being anxious for peace, Kilburn and the old Patriarch talked the matter over. Kilburn wanted a written agreement to express the terms of peace; but the old Patriarch said writing on paper could be destroyed and it might be burned, so he would prefer a living witness (shrewd fellow). He said that there was a young lawyer at Fort Madison who he wished to be witness. That young man was me (laughter). So I was summoned to Montrose, where a council was held. Some Mormon Bishops and Kilburn, I believe, were present. The terms of peace were simple—that both should quit their fighting, and if Kilburn or the Mormons broke the treaty, I was to give evidence at the bar of God when the case came up in regard to the matter. I assure you if I once get there they never get me out. So you see that I have to appear at the seat of God, having been summoned there by the Mormon Patriarch Smith (laughter and applause). The old house still stands where the treaty was ratified."

Mr. Miller is rather a fine-looking and agreeable gentleman. I introduced myself to him, and he related some incidents of interest, and wished to be specially remembered to Judge Elias Smith, for whom he has feelings of the warmest friendship.

After the programme was over, the people scattered all over the grove, eating, drinking, dancing, racing, etc., while some went to the river to bathe, whom we followed, and had a delightful bath at the foot of the city of Nauvoo, where the river is over one mile in width and sparkling like a sheet of silver in the sunlight.

We afterwards walked through the city again, to see its sights, which are so much spoken of, and traversed the roads which were once so full of life, but where industry no longer treads. In some localities the streets have the appearance of a pasture; and the city that once boasted of 18,000 inhabitants, now contains only as many hundred.



# The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, AUGUST 1, 1881.

## EDITORIAL THOUGHTS.

**O**NE of the most wonderful features of the great work of the latter days, as we witness it at the present time, is the gathering together of a people of so many nationalities in one country or territory and dwelling together in peace, and love, and union, as they are in these mountains. Men ask for miracles from the Elders, but here is a greater miracle than was ever wrought by man. There is nothing like it at the present time on the earth; there is nothing like it that we know of that has ever been upon the earth. Of course all is not written concerning Enoch and his city, the inhabitants of which were gathered together, but it is not probable that they were of as diverse origin, languages, traditions and creeds as the Latter-day Saints are. If men would open their eyes to see what God is doing they would perceive abundant reasons for acknowledging that this is the work of God, and not the work of man.

The children of the Latter-day Saints, if they desire a testimony concerning the work of God, can readily find it by looking around them and watching what God has done and is doing for His people. All the learning in the world, and all the learned men, and all the men of talent and the statesmen, if they were to combine together to do such a work as the gathering together of a people like the Latter-day Saints, would fail to accomplish it. No human agency could possibly do what has been done in these mountains. It requires the outpouring of the Spirit of God upon the individual man and the individual woman who compose this Church to accomplish what has been done. No leaders, however gifted and influential, could, in and of themselves, accomplish such a work.

Let us turn our attention for a moment to the exodus of the Latter-day Saints from Nauvoo. President Young and the Twelve said to the Saints, "We will go into the wilderness; we will seek us a new home far from our enemies, in the Rocky Mountains." No one of the Latter-day Saints knew what spot they would adopt as a home, and they knew as little about the country and its resources almost as if it were another planet. Yet President Young and the Apostles did not have to use personal persuasions with the people to induce them to accept their counsel in this matter. The people themselves individually had the spirit of this movement as much in proportion to their stations as the Apostles themselves had. They were as ready to follow as the presiding council was ready to lead. It was not the faith or influence of one man, or of twelve men, or of fifty men, but it was the faith of the people themselves as a people which made this great movement possible. They believed in God; they believed that it was His will that they should launch into the wilder-

ness, and though they knew nothing about the land to which He destined to lead them, they had confidence that He would lead them, and lead them safely through. What human power could have induced a people in the position the Latter-day Saints were at that time to follow President Young in his march through the wilderness to the valley, and to agree with him in making Salt Lake City the resting spot? It would have been an impossible thing for him to have done unless the Lord had helped with the people. The people were as much inspired as President Young was, each in his and her place, to do his and her duty in carrying out the great design. This made the burden of leading the people comparatively light, when, if it had not been so, it would have crushed the life out of any leader that would have attempted such a movement. Yet we hear of young men growing up in this Church and querying in their minds whether this is really the work of God or not. Oh, what weak folly! What blindness of mind and hardness of heart, when God has done so much for His people, for their fathers, and they unable to discern His hand therein!

To-day, as also for many years past, hundreds and hundreds of people from distant lands are coming to this place as the land of Zion. What is the influence that brings them here? Ask themselves and they will say that the Spirit of God has moved upon them and they could not resist the impulse to come to Zion. Before they were Latter-day Saints they never thought of leaving their homes and coming to a far-off land like this, but when they were baptized and became members of the Church, an intense desire filled their hearts to come and live with the people of God. All attractions for their old associations disappeared. They felt like aliens among their kindred and former friends. They lost all interest in those affairs that had formerly been their chief pleasure, and a yearning and unconquerable desire to live with the people of God, and to share all the hardships and poverty that might result from such association took possession of them and overmastered every other feeling. If this were confined to the people of one place it might not be so wonderful. But how wonderful is it when we find it filling the breast of every Latter-day Saint in every part of the habitable globe! Men and women of the north; men and women of the south; men and women of the east, and of the west; men and women of the continents; men and women of the islands, of every race, of every language, and of every kind of training, rich and poor alike, all animated by the same feeling. Truly this is one of the most wonderful movements ever witnessed among men. And then to see this people when they are brought together with all their various traditions and peculiarities, so dissimilar in almost every respect, dwelling together in love, united as one family and becoming one people. What greater miracle than this can man desire, to prove the divinity of this work!

Children, you have great privileges granted unto you, to live in a day like the present, when God is so visibly working among the inhabitants of the earth. Prophets and apostles and holy men, filled with the Spirit of God and the visions of eternity, have looked forward to our day and spoken of it with delight. They have beheld this work and rejoiced, for they saw that God would perform a mighty work and bring to pass great and marvelous purposes and designs. They have seen also that this should be preparatory to the coming of the Son of God to reign on the earth. Do not harden your hearts; do not allow the adversary to darken your minds and to instill doubt therein. Close your hearts against all unbelief, and



constantly pray the Lord to strengthen your faith and to enable you to see and understand the great work which He is doing among men.

## AMERICAN BUFFALO, OR BISON.

IN Baird's report of the mammals of this continent, the existence of the buffalo (*bos Americanus*) is mentioned as having been observed at the head of Malad River, a branch of Snake River, heading in the Salmon River Mountains, in 1830.

In 1871 some of these animals were killed at Denver, Colorado. One of them was bought for the Deseret Museum of Salt Lake City, where the head is preserved and much admired for its great size and noble appearance.

The very fine engraving shown in this number of the INSTRUCTOR, gives a most excellent idea of the great size and prodigious strength of the American buffalo.

Many of the Elders who have seen this animal on the plains, describe him as a dangerous creature to meet, even when well armed.

We can fancy then the sense of danger we should experience when thousands of such animals are seen in herds extending for miles, all moving in one direction, and sweeping along the plains as fast as a whirlwind.



This may account for the frequent finding of skulls of the buffalo in northern Utah. The skull of a buffalo was found south of Salt Lake City, in the "ten-acre lots," in 1872.

In many parts of this Territory the remains of the buffalo are found. Angus McDonald, Esq., of the Hudson Bay Company, reports the finding of a buffalo skull in the canyon of Snake River. Fremont gives the Port Neuf as the boundary of this animal in 1841.

The late Brother D. B. Huntington, Indian interpreter, said "the Indians of the northern parts of this Territory, have a tradition of the existence of buffalos," and there is evidence, in the report of the U. S., that in 1845 they left the valley of Bear River.

But a few years will pass away when the buffalo will become extinct, judging from the wholesale destruction of this animal, which is killed for the sake of its valuable hide.

There is quite a trade in buffalo skins. The Indians preserve a few skins for robes, but the white men destroy immense numbers, and when the hides are dry they are sent in car-loads to the large cities to be manufactured into leather.

Some of the fossil remains of the buffalo found in Utah would show that this animal existed here in very ancient times.

J. L. B.

HE who talks but little may be suspected of knowing more than he says.



## HISTORY OF THE CHURCH.

*(Continued from page 158).*

THE month of November, 1842, was a critical time in the life of President Brigham Young. He was attacked with a very severe sickness, and was at the point of death. On one occasion, he was so near gone that he could not close his eyes, which were set in his head, his chin dropped down and his breath stopped.

His wife, seeing his situation, threw some cold water in his face; that having no effect, she dashed a handful of strong camphor into his face and eyes, which he neither felt in the least, nor caused a muscle to move. She then held his nostrils between her thumb and finger, and placing her mouth directly over his, blew into his lungs until she filled them with air. This set his lungs in motion, and he again began to breathe.

While this was going on he was perfectly conscious of all that was passing around him; his spirit was as keenly alive as it ever had been; but he had no feeling in his body. He was not able to go out of his house until the 18th of the next January. It was not the will of the Lord that he should pass away then, for his work was not finished.

On the following 7th of July, he started in company with several of the Twelve Apostles and other Elders, on a mission to the Eastern States. This mission was productive of great good.

While on his way east, President Young had a remarkable conversation, on the steamboat between St. Louis and Cincinnati, with a professor of a Southern University. It was upon a subject rarely touched upon in those days, for but very few knew anything about it.

The conversation was so interesting that we venture to repeat it, feeling assured that it will be instructive to our young readers. The professor said to President Brigham Young:

"I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions."

"I told him I would answer any questions he might propose, so far as I was able. He then asked me if Joseph Smith had more wives than one.

"I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection.

"He said he was a believer in the Old and New Testament and in the resurrection.

"I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection.

"He said he did.

"Also, if parents and children would have the same filial feeling towards each other which they have here.

"He said he believed they would, and that their affections would be more acute than they were in this life.

"I then said, 'We see in this life, that among Christians, ministers and all classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time.

"Now, in the resurrection, this man and all his wives and children are raised from the dead. What will be done with those women and children, and who will they belong to? And if the man is to have but one, which one in the lot shall he have?"

"The professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"Very well," said I, "you consider that to be a pure, holy place in the presence of God, angels and celestial beings; would the Lord permit a thing to exist in His presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same time, here in this life, as was the case with Abraham and many of the old prophets? Or is it any more sinful to have several wives at a time than at different times?"

"He answered, 'I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything in it.'"

As Brigham Young and his fellow-missionaries returned, incidents occurred, in which some sectarian priests were the chief actors, of such a character that we cannot forbear giving the description of them in President Young's own language:

"We left Philadelphia for Nauvoo, by way of Pittsburg, by canal and railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate. At the request of the passengers, I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much, that he would not reply.

"In the evening, a gang of about a dozen Baptist ministers came on board, returning to Pittsburg from a conference. The Campbellite preacher told them there were 'Mormons' on board. They immediately surrounded Brother George A. Smith, and challenged him to debate, which he declined on the ground that it was not a proper place to discuss on religious subjects.

"They accused him of pretending to have the truth, and not being willing to preach it to them.

"He proposed to preach in their churches in Pittsburg, any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the scribes and Pharisees in the days of Jesus.

"They commenced a tirade of abuse against him, half-a-dozen talking at once, and making use of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper; they having taken theirs before coming on board.

"After supper, Brother Heber C. Kimball went to Brother Smith's assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen.

"Brother Kimball made several quotations, knowing they were not from the scriptures. The ministers would fre-



quently interrupt him and say: 'That quotation is not in the Bible.'

"Brother Kimball frequently turned to Brother George A. and said: 'Will you find that passage?' He opened his Bible, as if to search, when the ministers all remembered the passages.

"I came up and enquired what was the meaning of this loud talk. The ministers answered that they had challenged the 'Mormons' to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness.

"I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister. And if they pretended to be ministers of the gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith ridiculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with commendable patience.

"Upon this, the passengers told the captain if he did not stop that gang of Baptist preachers from insulting the 'Mormon' Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them."

President Young reached Nauvoo on the 22nd of October, 1843.

*(To be Continued.)*

## SUMMARY OF CORRESPONDENCE.

ELDER J. H. WELLS writes from Rochester, Butler Co., Ky., on the 2nd of July:

"The work of the Lord is progressing slowly in this part of His vineyard. We have many warm friends and some believers, and are daily making more friends.

"There is a great deal of opposition by the 'hirelings,' of whom there is going to be a large gathering, for the purpose of tearing us to pieces, commencing on the 24th, and to last for five days. There must certainly be some sheep here by the way, the wolves are howling around, and if there are any we are going to try to find them, no matter how hard the storm may come.

ELDER A. N. MACFARLANE, writing from Aberdeen, Scotland, to Superintendent W. D. Owen, of the 21st Ward Sunday school, says:

"Since leaving my home in Zion, and reaching the field of my labor as a missionary, I have had many pleasing reflections upon my past career, and my humble efforts in assisting to advance the cause of Zion at home. I was ever very much interested in the Sunday school cause in Zion, and while laboring with you could, to some extent, realize the great benefits which were placed within the reach of the children of the Latter-day Saints, and the advantages to be gained by them under such a training as they receive in the Sunday schools which are now so numerous in all the settlements of the Saints.

"On many occasions I tried to impress upon the children the importance of the blessings they enjoyed, and often made contrast between them and the children dwelling in other and less favored parts of the world. While I then referred to such things, I understood pretty well of what I spoke, as my former experience in the world was considerable. But now, when I

have again had the opportunity of visiting my native land, and again have the privilege of opening my eyes upon the awfully darkened condition of the people, regarding the things of God, I am more than ever impressed with the magnitude of the blessings enjoyed by the 'children of those whom the truth has made free.' Truly the Saints are a highly favored people, and their children are, of a truth, heirs to the greatest blessings of any people who have ever lived upon the earth.

"If, at any time, my efforts to aid you in the good work were productive of good, and were accepted as truth by the members of the school, tell them from me that one tithe has never been told them of what blessings they enjoy in comparison with the young of other nations.

"When our little brethren, who are now your scholars, live to come to such parts as I have now to labor in, and see for themselves the condition of the people, and feel the darkness, and see with their own eyes the spiritual blindness of the inhabitants of the earth, surely they will raise their voices in an everlasting song of praise to God for His great deliverance.

"I have been in the Church for many years, and have endeavored in my humble way to advance its interests, but let me here say, that I never have done half enough to manifest the gratitude which I owe to our Heavenly Father for the blessings which I have shared among the people of God."

ELDER JOHN N. PRICE, writing to us from Baldwyn, Lee County, Mississippi, July 9th, 1881, says:

"My labors have been confined mostly to the Northern part of Mississippi, though I have traveled some in the eastern part of this State and the western part of Alabama. We have traveled through twelve counties in this State, and four in Alabama, having walked about 1,900 miles. I have traveled a great many miles through the mud and rains, besides having to wade large streams of water in the winter season; but I feel to rejoice in the midst of it all, and to thank my Heavenly Father that I have been counted worthy to suffer for the great latter-day work."

"Our ministerial labors have been confined to Montgomery, Panola, Union and Prentiss Counties. We have made quite a number of friends in each of these counties, and several have expressed themselves as satisfied of the truth of the gospel, as taught by us; but it seems as though they lack the moral courage to come forth and unite themselves with the true fold of Christ. We have not baptized any as yet, but we have sown the gospel seed over a large extent of country, which will, like bread cast upon the waters, return after many days.

"On Sunday, May 29th, we attended a Free-will Baptist Sunday school, and were invited to take part in the exercises, which we gladly did, as it afforded us an opportunity of giving a few of our ideas on the readings of the Bible. The people (both old and young) are as ignorant of the meaning of the writing in that sacred book as little babes, although they profess to know it all; and it is impossible to make them believe otherwise. Oh! the contrast that there is between one of their schools and a Sunday school in the midst of the Latter-day Saints. Any one that had not seen it, could not believe that the followers of the meek and lowly Jesus (as they call themselves) could be so ignorant of the great plan of redemption, as we always find them to be.

"I fear that a great many of the Latter-day Saints do not realize the blessed privilege that they have of being reared under the influence of the Spirit of God, which makes the plan of salvation plain to the understanding of the most unlearned.

"I have enjoyed very good health since I have been on my mission, considering the difference in the climate of my mountain home and the heavy, damp atmosphere of Mississippi, for which great blessing I feel to thank my Father in heaven. Elder Wm. C. Hanks, my present traveling companion, has been very ill for the past month, but is now recovering, and will soon be able to do his daily 'tramping.'"



## SUNDAY SCHOOLS ABROAD.

BY H. G. B.

IN my travels abroad among the various religious denominations of the world, I have noticed the vast difference between their district and Sunday schools, and those of the Latter-day Saints here in Utah.

In every city, town, village and country place, where my labors as a missionary have called me, I have found a mixed religious element, composed of Methodists, Baptists, Presbyterians, Quakers, Campbellites, (Christians, as they like to be called,) Lutherans, and many others.

In cities and large towns some of these sects are numerous enough for each to get up a Sunday school composed of the children of its own members, and thus be able to teach its own peculiar doctrine to the pupils.

In most cases, however, in the small towns, villages and country places, no one sect is numerous enough to sustain a school exclusively.

Therefore, if a Sunday school is organized, it must be done by a union of two or more of these denominations.

Sometimes as high as four or five of these sects unite and start a school, generally with the understanding that each denomination have control and furnish teachers for the children of its members.

Consequently, a spectator or a looker-on (as I have often been at a school organized and conducted in this manner) will see a class of Methodist children with a Methodist teacher in one corner of the school-house or church, teaching the Methodist doctrine.

In another corner is a Baptist class, with a Baptist teacher teaching the Baptist doctrine; while in another corner will be seen a Quaker class, with a teacher teaching the doctrines of that church, and in the fourth and last corner of the building can be seen the Campbellite class, the scholars being taught the Campbellite tenets, by one of their teachers.

Now, my young readers, you cannot imagine how this would appear, or how it would sound, without you have seen and heard such a school, as I have.

The Methodist teacher is engaged teaching his or her class that the mode of baptism is sprinkling, or pouring, or dipping, just as one chooses; or that you can be saved just as well without either, as baptism is not essential to salvation.

His neighbor, the Baptist teacher, informs his class that immersion is the only correct mode of baptism (which is really correct, as we know). But, at the same time, he will say, like the Methodist teacher, that baptism is not essential, and that we can be saved without it. Indeed, he will further say, that a person is not fit to be baptized till he has obtained a forgiveness of his sins.

At the same time the Campbellite teacher will differ with the Methodist teacher as to the mode, subject, and object of baptism, but will agree with the Baptist as to the mode and subject, while he disagrees as to the object of baptism, contending (correctly as we know) that baptism is for the remission of sins, and that it is impossible, according to the word of God, for any one to obtain a forgiveness of his sins without complying with the conditions of pardon, namely: the ordinance of baptism by immersion.

The Quaker teacher (more consistent than the Methodist or the Baptist) will not only contend that baptism is non-essential, but he will refuse to administer that ordinance to any one.

And then the whole of them will repudiate the ordinance of laying on of hands for the reception of the Holy Ghost, and all the rest of the weightier matters of salvation.

A spectator in a school of this kind would be impressed with the idea that Babylon was really in full blast. The confusion would justify such a conclusion.

In schools of this kind it often happens that the teachers and pupils get up a dispute about doctrine which frequently ends in a row and a break-up of the school.

Last summer, in Bland Co., Va., a Sunday school, composed of southern and northern Methodists, was broken up with a big fight, between the members of the two factions, that led to serious results.

In two instances, I have known their hatred of each other to become so intense, as to lead to the burning of the houses in which the schools were kept.

I attended a Sunday school in Burk's Garden, Va., and listened an hour to a professed minister of the gospel, trying to teach a class of children, that God, the Father, and Jesus Christ, the Son, and the Holy Ghost, were *one person, without body or parts*, everywhere present, yet existing nowhere.

What he said, or rather tried to say, was so untrue, so absurd and so unintelligible, that if he succeeded in conveying his ideas to the class, they were sharper than I took them to be.

If I had not been familiar with their absurd errors relative to the Deity from my childhood, I certainly could not have understood what he was driving at.

It is often the case that a neighborhood is destitute of a school-house because they cannot agree upon a certain locality upon which to build it. One or two families will contend for one location, and as many others will contend for another, and so on, till often there are four or five factions, the natural result of which prevents any house being built anywhere.

Sometimes it occurs that one of these factions is wealthy enough to build the house without the help of the others; but the others will combine to prevent the getting up of any school, without the faction that built the house is able to hire a teacher for its own two or three families of children.

All this strife and disunion works an incredible amount of injury to the innocent children of such neighborhoods. They are deprived of the benefits of both district and Sunday schools.

Even when all the circumstances favor a school, and one is organized, it is very seldom that it lasts for six months of the year.

Thus you see, by what I have written, that our schools are far better than theirs; not that we are so much better than they are naturally, but because we are led by the Lord and they are left pretty much to be led by man's wisdom.

How thankful we ought to be to our Heavenly Father, that He has gathered our parents from the nations of the earth, and planted them in this our sacred mountain home! How thankful we ought to be for the union that our Father has established among the Latter-day Saints—that union which enables us to build school-houses, and to establish and sustain good schools! How grateful we ought to be for the privilege of being taught, by inspired teachers, the true plan of salvation!

How blest are we in knowing that God has again revealed to His servants the fullness of the gospel, and that we to-day enjoy the blessings thereof!

May we all fully appreciate these great and glorious blessings, and be true and loyal to God and the great work to



which He has called us; faithful to our parents who are so kind to us, and faithful to ourselves.

To be thus thankful and faithful, will bring success to us in all the days of our future lives, and it will bring to us all the joy and happiness that can come to mortals in this life, with eternal life in the world to come.

## A DIALOGUE.

BY J. A. L.

*Scene:—A rural district in the State of Iowa.*

JOHN.—Well Peter, I understand that you have joined the Mormons. Why is this? You and I have played together a long time, and I always thought you were sensible!

PETER.—Yes, that I have joined the "Mormons," or Latter-day Saints, is true; but I have not done it without much thought and study. In fact, I think I have shown my good sense in doing it.

JOHN.—You will pardon me; I do not wish to injure the feelings of an old friend, but why do you call those people "saints?" That is a new name to me.

PETER.—We call ourselves saints because we believe the same doctrine that saints have believed in all ages of the world.

JOHN.—But why Latter-day Saints?

PETER.—To distinguish us from former-day saints, or those who lived in the days of the first apostles.

JOHN.—Why, Peter, I never knew before that these Mormons were anything more than followers of Joseph Smith, and believers in his golden Bible!

PETER.—We claim that Joseph Smith was an inspired prophet of God, and we believe and try to practice the principles He teaches. This makes us followers of God, and not of a man.

JOHN.—I have been taught that prophets were very holy and very ancient men; in fact, that they belonged entirely to the past, being no longer needed.

PETER.—Can you think of a time when the Lord had communication with men and did not have prophets?

JOHN.—I will have to admit that I cannot.

PETER.—Before the flood were there not Enoch and Noah, and doubtless others not mentioned? From Abraham to Malachi, a period of some 1,500 years, was there not a succession of prophets and seers?

JOHN.—I need no argument to convince me of these facts of Bible history; but this brings to my mind the question: Why should a prophet come in this enlightened age?

PETER.—That is the inquiry that I wished to have come up in your mind. Which is the enlightened age, the one in which men could know what the Lord wanted of them, or the one in which they were ignorant of His will concerning them?

JOHN.—Really, I had not thought of this subject in this light before.

PETER.—The fact is, that for many hundreds of years men have been ignorant of the will of God concerning them, and, for the accomplishment of His great purposes in the latter days, He has opened up the channel of communication with men again, through His servant Joseph Smith.

JOHN.—What do you understand a prophet to be?

PETER.—He is more generally understood to be a foreteller of future events, but we more fully understand that the Lord may reveal all things, past, present and future, to His prophets.

JOHN.—But what gives one man power to see things more than others? In short, what does it take to make a prophet?

PETER.—Things are revealed to men by the Spirit of God, or the Holy Ghost.

JOHN.—Can you give some evidence of this from the scriptures?

PETER.—Yes; Jesus said to His disciples, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

JOHN.—Then it is by this power that you consider Joseph Smith to be a prophet?

PETER.—Yes, for he has revealed the ancient gospel in its purity, as taught by Jesus and His apostles; he has organized a Church after the pattern given in the New Testament; and has foretold many things that are coming to pass before our eyes.

JOHN.—What about this golden Bible, of which I have heard so much in connection with Joseph Smith?

PETER.—It is a history of the peoples who lived upon this continent; and it was hid up in the earth by their last prophet and historian.

JOHN.—A singular origin for a book in these days! But how did Mr. Smith obtain it?

PETER.—The record was revealed to him by an angel, and from a part of it he translated the Book of Mormon, by the power of God.

JOHN.—Well, well, what you say is indeed curious and interesting, and we must talk more about these things. But now here we are at school, and it is time to go in.

## THE EXPANSIVE POWER OF WATER.

IT is a well-known, but not less remarkable fact, that if the tip of an exceedingly small tube be dipped into water, the water will rise spontaneously in the tube throughout its whole length. This may be shown in a variety of ways; for instance, when a piece of sponge, or sugar, or cotton is just allowed to touch water, these substances, being all composed of numberless little tubes, draw up the water, and the whole of the piece becomes wet. It is said to *suck up* or *imbibe* the moisture. We see the same wonderful action going on in nature in the rising of the sap through the small tubes or pores of the wood, whereby the leaves and upper portions of the plant derive nourishment from the ground.

This strange action is called "capillary," from the resemblance the minute tubes bear to a hair, the Latin of which is *capillus*. It is, moreover, singular that the absorption of the water takes place with great force. If a dry sponge be enclosed tightly in a vessel, it will expand when wetted with sufficient force to burst it, unless very strong.

Wood, which is a more unyielding material, acts with tremendous force when wetted, and advantage has been taken of this fact in splitting blocks of granite. This process is largely adopted in Dartmoor. After a mass of granite has been rent from the mountain by blasting, it is measured in every direction to see how best to divide it into smaller blocks. These are traced out by straight lines on the surface, and a series of holes are drilled at short intervals along this line. Wedges of dry wood are then tightly driven into the holes and wetted, and the combined action of the swelling wood splits the block in the direction required, and without any destructive violence. The same process is then carried out upon the other faces, and the roughly-shapen block finished with the hammer and chisel.



## MARTIAL BANDS.

AS the interest in the subject of having martial bands organized in connection with our Sunday schools is increasing, and as we have now published some music on cards suitable for these bands, we thought it best to publish a gamut for the four-keyed flute. It is revised by Brother E. Beesley, who selected and arranged the music that has been published.

This gamut shows the fingering to be used to produce the different sounds and may aid young beginners where there is no teacher available. The gamut does not show how to blow the flute, but any ordinary musician can tell when the proper sound is produced.

For the benefit of the uninitiated, we will say that the sound is produced from the flute in the same manner as we whistle in the end of a key, and that is by blowing straight across the hole. When we place the fingers firmly on all the small holes of the flute and then blow softly across the large hole, we produce the lowest sound; and as we change the fingers and blow keener we produce the higher sounds.

With these few hints we recommend the gamut to those who wish to learn to play the flute. We also recommend superintendents of Sunday schools to encourage in every way possible the organization of bands in connection with their Sunday schools. This is the simplest form of legitimate instrumental music, and it will encourage the boys in the study of the divine art, so that when their voices will have developed, the knowledge gained will aid them in singing in choirs, and in making themselves useful in many other ways for the benefit of the schools, so that the outlay in means for purchasing instruments, music, etc., will not be a loss, but really a gain in the end.

A band of twelve members, with the following named instruments will be sufficient to commence with: Four first B flat flutes; one second B flat flute; one third B flat flute; two F flutes; two snare drums; one bass drum, and one triangle.

These instruments, of a good quality, can be bought for about eighty dollars.

## GAMUT FOR THE FOUR-KEYED FLUTE.

The gamut is presented in two systems, each with a musical staff at the top and fingerings for the Left Hand (L. HAND.), B $\flat$  KEY., G $\sharp$  KEY., Right Hand (R. HAND.), F $\sharp$  KEY., and D $\sharp$  KEY. below.

**System 1:**

- Staff: D, D, D | D SHARP, OR E FLAT., | E, E, E | F, F, F | F SHARP, OR G FLAT., | G, G, G
- L. HAND.: (Fingering diagrams for each note)
- B $\flat$  KEY.: (Fingering diagrams for each note)
- G $\sharp$  KEY.: (Fingering diagrams for each note)
- R. HAND.: (Fingering diagrams for each note)
- F $\sharp$  KEY.: (Fingering diagrams for each note)
- D $\sharp$  KEY.: (Fingering diagrams for each note)

**System 2:**

- Staff: G SHARP, OR A FLAT., | A, A, A | A SHARP, OR B FLAT., | B, B, B | C, C | C SHARP, OR D FLAT.,
- L. HAND.: (Fingering diagrams for each note)
- B $\flat$  KEY.: (Fingering diagrams for each note)
- G $\sharp$  KEY.: (Fingering diagrams for each note)
- R. HAND.: (Fingering diagrams for each note)
- F $\sharp$  KEY.: (Fingering diagrams for each note)
- D $\sharp$  KEY.: (Fingering diagrams for each note)

EXPLANATION:—The round dots represent the holes of the flute, and the square ones represent the keys. The holes and keys that are closed are represented by the black dots, and the open ones by the white dots.

The sign for a sharp note is made thus:  $\sharp$ ; the sign for a flat note thus:  $\flat$ ; the sign for a natural thus:  $\natural$ .